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PRESENT TENDENCIES IN SECONDARY EDUCATION

(Concluded from p. 458)

III. Some comparison of the tendencies of public and private education should be made ; or, taking the two more characteristic forms, let us consider the public high school—a day school—on the one hand, and the private boarding school on the other.

Students in the high school are in daily touch with the home life and the general life of the community. In the boarding school, the school life is for the time being the whole of life for the students. The disposition to regard school life as real life may be expected, then, to affect in different ways these two types of institution.

The high school is in some respects more in danger of isolation—of separation from the real life of its students—than schools of the other sort. It is possible for students to have a whole range of interests belonging to the hours not spent in school, and even to think of school interests as relatively unimportant. What more frequently happens is that the outside interests mix in a great variety of ways with those of the school, with a result that is confusing in the extreme.

There is a strongly marked tendency in American communities to permit young people, while yet in the high school, to forestall the social pleasures which a more wholesome taste would reserve for later enjoyment. The aping of college society on the part of high-school students adds to this evil. I need not enlarge upon this topic, for teachers will recall from their experience many things to fill out the picture that I have suggested. The distractions referred to are for the most part innocent enough in themselves. But they detract from the seriousness of our secondary education, and tend to a certain pettiness of scholastic attainment.

The students in German day schools are almost as completely removed from the outer world in their hours out of

school as if they lived within school walls; for the school authorities can do much toward regulating the home life in the interest of studies. Our American disposition is against that sort of regulation; and we must seek an American solution of the difficulty.

We have wished to see more of real life in the school; and here we find real life jostling the school in a way that is very embarrassing. The trouble is, however, that the school may be jostled by life without being in touch with life. The first thing, apparently, to be done by way of counteracting this tendency to distruction is to make the instruction in the school more vital—to bring it, in other words, into closer touch with the rest of life. The remark is very general; but this is not the place to enter into detail. And there are teachers who are translating the general principle into daily actuality, and making the things of the school more alive for their students than those interests that would attract them abroad. First, then; the instruction in the schools must have more of that living touch with reality. Then, the public must be led to a better understanding of the place and need of the school. For this difficulty cannot be fully dealt with by dealing with individuals: it is a public matter and calls for a change of public sentiment. If the people are persuaded that the school is doing work of superior excellence and of immediate significance for real life, it will be able to make its way and accomplish its purpose even in one of our comfortable and happy communities where parents obey their children faithfully.

One thing should be added here: We are coming to understand that the various school societies, literary, musical, athletic, and the like, represent something that belongs to education, because it belongs to the real life of the pupil in the school. We cannot longer treat these things as mere incidents or accidents. The emphasis may be misplaced in many ways in dealing with them; but their integral relation to the other employments of the school must now be recognized.

Referring to the other type of school, we observe that private boarding schools seem divided between two ideals—that of

the home and that of the college. All such schools must unavoidably be influenced by both of these ideals, though in varying degrees. In general they seem to be tending toward the increase of student responsibility for student conduct. Here, too, many things which were once regarded as side occupations—mere time-filling and play—are now seen to be vital to the educational function of the school. As regards athletics, we seem to have taken lessons from the English who have long recognized the rightful interest of the school in the various schoolboy sports. It is significant that continental educators are looking to England in this matter. It may be that football will supplant studies in English as the center of the school curriculum, as English has already supplanted Latin. I hardly think so; but the teacher who is hunting for the real boy to teach makes no mistake in the conclusion that a large part of him is on the field engaged in some vigorous game.

Many are looking with favor on private secondary schools because they are believed to be more free than public schools to make useful experiments; because they can devote more attention to the individual peculiarities of their students; and especially because they may be expected to give definite religious instruction. As regards experimentation, it may be said that private schools are sometimes organized for the avowed purpose of making experiment, and that usually along the line of some specific educational reform. Much good service has been done by the pioneer work of such schools. But by far the greater number of private schools seem to be notably conservative, preferring to follow good precedent and good leadership. It is to be hoped that with the gradual relaxation of close prescription in college-entrance requirements, academies, and other privately managed institutions will undertake a wider range of judicious experimentation, and so lead the way to improvements in education in which the high schools may be able to follow them.

The possibility of giving special attention to individual needs is one of the chief advantages enjoyed in private institutions; and there is, perhaps, no particular in which they can do the whole world of education a greater service than in making out

the most effective methods of individual treatment. Many forms of individual need depend on physical and mental conditions which may be described as pathological. It is in such cases especially that education should add to its tact, science. By extending the application of scientific knowledge to such cases, private schools may point the way which public schools will eventually follow.

There are many signs of growing interest in religious education. The Roman Catholic Church, after many years of effort in the building up of primary schools on the one hand and colleges and universities on the other, is now turning its attention to the establishment of high schools. It is not at all unlikely that a marked increase in such schools may be seen in the near future. Of course, the religious motive is dominant in this movement.

But the studies of the past decade in the psychology of adolescence have emphasized the significance of religious forces in the stage of development with which all secondary education has to do. It is to be expected that many high-school students will pass through times of great religious unrest, which will have an important bearing upon their whole intellectual and moral development. The attitude of secondary-school teachers toward such facts will undoubtedly command a large amount of attention in the years that are just before us.

As the nature of the storm and stress period of youth comes to be better understood, the extreme delicacy of the problem of religious instruction in this period becomes more evident. Teachers in strictly denominational schools discover that their task is not so simple as the mere setting-forth of the doctrines they desire to inculcate. The formal acceptance of doctrines is found to count for little in real life, and particularly at this stage of life, while personal convictions are all-powerful. The teacher, accordingly, in a religious academy learns to be patient with callow skepticism and to let it run its course. He learns to let the young skeptic take devious paths of speculation, that he may approach the faith in his own way and arrive at settled confidence in his own time. Such a teacher is not inactive, to be sure, but puts in a timely word of caution, information, and

sympathetic guidance; persuading the learner, when the occasion is opportune, that his new-recruited wisdom will become more wise when it falls into line with the best wisdom of his fellowmen, and steps out to music that has sounded the march of centuries.

The conscientious and scientific-minded teacher in the public high school cannot be unmindful of the fact that those under his instruction have the same sort of development to go through as those in private and church schools, and that at times the real life they are living from day to day is centered as much in their rising religious and philosophic doubt and aspiration as in their athletic or social interests. And he is at liberty to help them as the teacher in the private school helps his students, except in the one point of the doctrinal content of the religious consciousness. To some, this exception seems to cover everything of capital importance. To others, it seems an altogether subordinate matter, or a matter that may better be treated apart from the ordinary school instruction, in a separate institution. It is well that free play is allowed under our system for the satisfaction of a wide range of tastes and convictions in this matter. A state monopoly is not desirable in any stage of our educational system; perhaps least of all at the secondary stage. The public schools must be undenominational for generations to come—probably as long as there are religious denominations. But private and denominational schools should be welcomed and recognized as having their own work to do.

We may hope, too, that fraternal relations between teachers of public and private schools will be more generally cultivated in the future than they have been in the past. Let me urge this upon you, brethren, as a sacred and patriotic duty. There are tendencies here which may work good or evil to the commonwealth. By wisdom and good will, we may be able to forestall the evil and secure the good.

Each of these great bodies of teachers needs the help of the other to stir it up to make its instruction more thoroughly educational, which means more true to life. In the religious aspect of secondary instruction the teachers in the two types of

school are both working under limitation, but under different kinds of limitation. Subject always to such limitation, faithfully observed, all are responsible for helping their students past the danger of permanent skepticism, of mere absence of confidence and conviction; and toward such faith as shall give to each his best hold on hope and love and righteousness. If the best that can be done in that direction is a tone of voice that gives courage, or a look that is all truthfulness, let the word and look be given. The opportunity has not been wholly lost.

So we may say in general: The demand that is growing into some sort of dominance in the concerns of private schools and public schools alike, is the demand that instruction shall strike the note of reality; that it shall find the real pupil and give him instruction that he can lay hold of without pretense and without precocity. Red blood is going to school; and the school is interested in things that send red blood bounding to young muscles and young brains.

And what will be the result to American scholarship? I think it will be this: That teachers who also have red blood will make more strenuous demand for real scholarship, and will get it. The need of improvement at this point is urged and should not be discounted. But one word is to be added: We must be willing to stop short of the highest possible scholarship in our American schools, if that last finish of scholarly excellence costs never so little of the real vigor of American life. The life is more, even, than scholarship.

We have been considering thus far the secondary school in the light of the doctrine that the school is life. It has necessarily been a hasty view. Some of the most significant and far-reaching consequences of that doctrine have not been touched. But we hasten on to another view, which has been foreshadowed, and is not altogether another. Our adolescent student is continually reaching out after larger conceptions of duty and opportunity. With him, one wave of subjective egoism is succeeded by a wave of devotion to larger human interests. He may be as much an egoist as ever when he contemplates the glory of self-sacrifice for the good of one's fellowmen, but his egoism is then

finding its own corrective. In like manner, we turn now to the broad question of the relation of secondary education to public interests, but with no sense of breaking with the doctrine we have been considering.

One of the most notable of recent writers on the subject of secondary education is the French sociologist and philosopher, M. Alfred Fouillée. Within the past two years, he has made important contributions to the current discussion of the reform of secondary education in France. But his general position was set forth with great clearness, ten years ago, in his book entitled *Education from a national standpoint*. This work deals, you will remember, with the schools of France. We need a full discussion of American education from the national standpoint, or rather, from the public standpoint, which includes the national. Doubtless some one will give us such a work in due time. But in this latter half of my paper, I wish to point out some current tendencies as seen from the standpoint of public interests.

The spirit of democracy is abroad in modern societies, whatever their form of government. Rightly understood, it is one of the choicest possessions of our modern civilization. So one of the most searching tests of any educational tendency is its bearing upon essential democracy.

By essential democracy, I understand the spirit which values men according to their manhood. It is the spirit which judges of men on the ground of inherent worth, and not on the ground of such fortuitous attributes as birth or wealth or mere reputation. Democracy surely recognizes differences among men. It sees that some must lead and some must follow. Its peculiarity is that it seeks by all means to devolve leadership on him who is fittest to lead.

More than this, true democracy recognizes in men a diversity of gifts, such that each man is destined to lead in some things and to follow in others, to lead in some relations in life and to follow in other relations. That is, to lead wisely and to follow wisely are the correlated duties of every man in a democratic society. Democracy in the long run puts the highest price on preëminence in each of the several walks of life. It puts a price

on preëminence of every sort, and teaches every man to respect the different capacities of other men. The question, then, to put to our institutions of secondary education is this : Do they help every student to find himself and his fellowmen? For a portion of its students, secondary education may share this responsibility with the education of the higher schools. But the responsibility falls upon the secondary school in a peculiar way, for the reason that this grade of instruction deals with a stage of development in which the student is for the first time, as it were, in possession of his complete equipment of instincts, powers, and passions, and is, accordingly, for the first time fairly face to face with his destiny.

1. Now let us attempt to trace some bearings of this view upon current tendencies in our secondary education. In the first place, what are secondary schools doing, and what can they do, to maintain and advance the spirit of true democracy? I do not see that this question has much to do with the question of social "sets" and all that sort of thing. It is rather a question whether the youth in our schools are learning to value human worth for what it is, and not for what it has, and are learning that they are responsible, each for a social service peculiarly his own. Diversity of education is not necessarily a bar to such instruction; but every sort of educational snobbishness is its deadly enemy.

The public high school has long been regarded as one of the bulwarks of our democracy. But with the great increase of wealth in recent years there has grown up a new and very strong demand for private schools. Some of the grounds of such a demand have been previously considered. The growth of private fortunes has simply made it possible for a large number of families to follow their own preferences in this matter. But this is not all. There has been another ground for this demand, and that has been the desire for social exclusiveness. It was to be expected that schools would be opened which would meet these several requirements; and not a few of those which have come into existence are such as would satisfy fastidious tastes in their material equipment and the general excellence of their management.

With these well-known facts in mind, it is a surprise to learn from the statistics compiled by the Bureau of Education that this movement toward private education has not yet begun to compete to any marked degree with the public high-school movement. Up to the eighties of the nineteenth century, less than half of the secondary-school students in the United States were in public high schools. Within that decade the proportion was reversed. In the year 1889-90, the public high schools contained more than two thirds of our secondary-school students, and this proportion has increased every year since that time, so far as the reports have yet been published. The city of New York has made a wonderful contribution to this increase. What is still more noteworthy, since the year 1893-4, the percentage of our whole population attending private secondary schools, and even the total number of students in attendance on such schools, has actually been going backward.

It is hardly to be expected that this state of things will last; but so far as the tendency of the immediate present is concerned, it is clear that public secondary education is very far in the ascendancy and still on the gain.

In the main, I think we may safely assume that public high schools are democratic in tone, and serve to reinforce the democratic spirit in our society. But we must not carry this assumption too far. There is need, even in public schools, to guard against the subtle danger of valuing men for something other than what they are. It would be a very great mistake, too, to assume that the tendency of private schools is mainly or even largely undemocratic. I do not think that such is the case. A large and well-established academy certainly seems to have a democracy of its own, which imposes a wholesome check on some forms of exclusiveness.

There is constant need, however, to guard, in private schools and in all schools for that matter, against the danger of artificial standards. Especially do the teachers of private schools which have a reputation for exclusiveness need to guard their students against this danger. There can be no doubt that many such teachers are faithful to a high degree in this matter. And the

reward of their faithfulness is this: the knowledge that they are not only promoting the moral uplift of their own students, but are also serving important public ends. I believe there are families whose only chance of getting a breath of real, American, democratic air is the training the youth of those families get in schools that educate.

2. M. Fouillée, in the work referred to, contended that the "selection of superiorities" is one chief form of service which the school must render the state. The saying may be accepted with all heartiness. Just because democracy is so easily perverted into a system of "leveling down," the schools need by all means to keep faith with its true spirit, and seek for latent leadership as for hid treasure. As our schools grow in numbers, it becomes increasingly difficult to give special stimulus to those of more than ordinary endowment, that they may make the most of the gift that is in them. The chief gain that we are making in this respect is not in any improvement in system, but rather in the more general employment in the schools of teachers of thorough preparation, who are capable of making their instruction generally stimulating.

But democracy does more than demand that the schools shall find and develop natural leaders. It demands that the schools shall find and develop in each pupil his peculiar side of leadership. This is even more difficult than the other. Here, again, the growth of our schools is a hindrance to their efficiency. Here comes in new emphasis on the responsibility of the principals of schools. Here, too, we find some of the good effects of the movement toward the freer election of studies. It has been suggested that the secondary-school course be so arranged that at the close of each two-year period the student be allowed to make a new election, but that within this period his course be relatively unchangeable. There seems to be wisdom in this recommendation. It amounts to this, that at a given time a two-year course be mapped out in accordance with the best knowledge then available as to the student's quality and capability, that he be kept at this course long enough to show whether the choice was a good one for him or not, and that at

the end of this period choice be made for the ensuing two years in the light of the experience of the past. This would make the course of training a continued trial of the student's quality, with a view to finding his best. And that, I think, is what every secondary course should be. By some such means we might save many misfits in life, without running into those endless term-to-term readjustments which only render a course of instruction jerky and generally hysterical. It is something like this that the Germans are trying to do under the Frankfort plan, only that plan provides for three-year periods instead of two. The fact that this tendency is international emphasizes its importance. It is, in truth, the current form of the demand that secondary education shall help the student to find himself. The demand has come from the psychological side of education. It comes now from the national side.

Such a system as this could be made much more effective in a six-year or an eight-year high school than in our ordinary four-year schools. The tendency toward an extension of the secondary course upward and downward can barely be referred to here for lack of time. It is as yet more a tendency of thought than of practice. Yet we see some signs of its finding its way down to the ground. It seems not unlikely that we shall have, side by side with our present system, numerous experiments with secondary schools which take in the last year or two of the present elementary course, and with the same or other schools so organized as to cover the first two years of the present college course. It is very desirable that such experiments be made. In the making of such experiments, it would seem possible for private schools to render one important service to our secondary education. And we can be content to let the matter work itself out under the wisdom taught by experience.

But there is another tendency of large significance, which has to do with the effort to find for every citizen his place of most effective service. I refer to the movement which is giving us vocational schools of secondary grade.

We seem to be coming to a more general and insistent

demand that men shall have training for their work in life. Since the breaking down of the old order of trade guilds and apprenticeship, the need of regular training has long been observed. There is an American notion of long standing which has added to this obscurity. The notion that special training for any particular service is a reflection on the brightness of the person trained. If he had gumption, he would be able to do his work without having to learn how to do it. This does not seem to have been the colonial view, but it grew up rather in the earlier part of the nineteenth century. This crude conceit is now passing away. Training of the highest sort is now provided in the professions, particularly in medicine. Teaching still lags in this respect, but is trying to catch up. The several forms of engineering are already firmly placed on the platform of technical training. As regards the trades, progress has been slow, but progress has surely been making. The idea of specific training has reappeared, but in a different world from that of the trade guilds, with their system of apprenticeship. It is a world of schools. When this age undertakes to rebuild the old, mediæval idea that each man shall be master of his own craft, it will do it through a system of trade schools. In fact, this seems to be what we are coming to: A view of public education which plans to make the schooling of every pupil culminate in training for some occupation in life. We will say to our youth: "You have left school before school is out if you have not learned in school to do your daily work."

Such vocational training is to be postponed as far as possible. It is to rest upon the most extended general schooling which the individual can get, but it is to be the rounding out, the flower and fruit, of the general schooling of all. More than this, the two types of education are not to be sharply distinguished one from another. They are to shade into each other, each is to reinforce the other. The ideal of useful occupation will ennoble the more general instruction of the lower schools, and the ideals of liberal education will ennoble the school of trades. The future artisan will be encouraged to be as much of an artist as he can be. Such is my dream. If some of it sounds

like what Ruskin or William Morris dreamed a half a century ago, I do not know that it is any the worse for that.

This tendency, I think, is already upon us, and it seems reasonable to believe that the enormous expansion of high-school attendance in this country of late, with the attendant effort of the schools to meet the needs of all, is in part a gathering up of the forces of our American youth preparatory to a more general mastery of the daily business of life.

The growth of secondary schools of a technical and commercial sort is bringing with it a new set of problems. We must not stop to consider them here. Within the next few years the discussion of them will very likely fill a large place on the program of your annual convocation.

Two principles I have tried to set forth which I should like now to recapitulate side by side. First, the general culture of secondary grade, which is needed for life, is practically identical with that which best fits for the higher education. Secondly, the final stage in the schooling of every individual should not be of the nature of general culture, but it should be instead a direct preparation for a particular vocation in life. I take it that these are two of the principles which will influence our secondary education within the next few years. Neither of them can be accepted as finality. They are working hypotheses, subject to correction as we go along.

3. Our secondary education, then, is meeting a public need in the promotion of real democracy, and in helping individuals to find their field of most effective service. In the third place it is meeting a public need in the largest sense by promoting a wholesome civic spirit. Those who are experimenting with schemes for self-government in high schools are aiming, among other things, to create an intelligent interest in municipal affairs. The study of American history and civil government is taking a larger place in the high-school curriculum. The neglect of these subjects in the past has been one of the most striking anomalies in our courses of instruction. American literature is also receiving ample attention in both elementary and secondary schools.

The emphasis thus laid on the national spirit in our schools is

not peculiar to this country. It is characteristic of our time. The tendency which it represents calls for strong approval. I trust I shall not be misunderstood when I add that local or even national spirit cannot be regarded as the final and absolute end of our education. We have been living in an age when nationality is seen as the ultimate object of patriotism. But that age is passing. The strenuous effort of the German emperor to make the German *Gymnasium* more intensely national is only one indication of this fact. It can hardly be doubted that we are moving toward a time when our country will be the world, and patriotism will mean devotion to the interests of mankind. The growing importance of international law, the advance of international coöperation, the gradual unification of the ideals of civilization, and a hundred other indications point in this direction. It is no utopian view that I would present. The progress I speak of is slow, but it has been mightily accelerated within the memory of living men. The time to live and die for one's country is not past, it will not pass in our day, but just as surely as in times gone by the voice of patriotism has called men to fight for their nation as opposed to a rebellious section, just so surely a time will come when the voice of patriotism will call on men to fight for humanity as opposed to any nation that rebels against the general interests of humanity.

Our highest aspiration for our country is not that it shall overcome others—that it shall make itself the biggest nation among a crowd of envious lesser nations—but rather that it shall contribute most to the realization of that higher “federation of the world.”

So the tendency of our secondary education which will in the end promote the truest patriotism, is the tendency to look to the highest good of all mankind. This is only another way of saying that as our schools grow more national they should also grow more truly humanistic. The older humanism was devotion to an ideal, to be sure, but an abstract ideal. The newer humanism of the schools cannot well dispense with the best that the older humanism had to offer. But it will cease to be abstract. It will call forth a spirit of devotion, not to an ideal republic

of the past, but to the commonwealth of the present and the greater commonwealth of the future.

The youth in our secondary schools are ready to be swayed toward either sordid selfishness or the most generous self-devotion. The best that the schools can do to guard them against self-centered commercialism, is to awaken their enthusiasm for some ideal good, which has power of appeal to their imagination. Literature and history can make such appeal, by awakening the sentiment of patriotism. And they will make this appeal at its best when they give our youth some glimpses of the larger patriotism, of the universal good, which we hope to see our country serving in the days that are to come, as no nation has served it since the nations began to be.

So I look to see humanism as dominant in the schools of the twentieth century as it was in those of the sixteenth; but a new humanism, leaning hard on science, mindful of the past, patriotic in the present, and looking hopefully forward to the larger human interests that have already begun to be.

I am deeply conscious, ladies and gentlemen, that I have failed to present any adequate treatment of the great theme which you assigned to me. Many aspects of the subject which will seem to some of you of paramount importance, I have had to pass without discussion or even without mention. I have tried to lay stress on some of the chief tendencies, already observable, which offer good hope for the future. Broadly speaking, the dominant movements seem to me to appear in the effort to put life, real life, fullness of life into the school; and in the effort to make the school minister in the largest sense to the public good. These efforts tend, for one thing, toward greater flexibility in our courses of study, but also toward something more than flexibility. Our boys and girls belong to the highest form of life, and it is a vertebrate course of study that they require.

They tend to emphasize the importance of making and discovering real teachers. President Wheeler, whom you sent to us in California, much to our gain, has said, "I am convinced that teachers are not exclusively born." We have only to add that teachers, both born and made, must needs be discovered.

These efforts tend further toward coöperation and division of labor between public and private secondary schools, in meeting somewhat of the religious need of adolescents; and in promoting that sort of democracy which knows that

A man's a man for a' that.

They bend toward the practical recognition of the doctrine, to every man his work and preparation to do his work.

They tend toward nationalism which is not the nationalism of, "My country, right or wrong," but the nationalism of, "My country for the enlightenment of the world."

The consideration of tendencies in secondary education just now brings us near to the very heart of our civilization. For the past decade we have seen secondary-school problems occupying a central place in the thought of the great culture nations. It has been a decade of secondary-school reforms. The great milestones in the progress of those reforms have been the December Conference at Berlin in 1890, and the revision of Prussian curricula which followed; the report of our own Committee of Ten in 1894; the report of the English Parliamentary Commission on Secondary education in 1895; and the establishment of the English Board of Education to give effect to recommendations which this commission presented; the report of the Committee on College-Entrance Requirements, of our National Educational Association, in 1899; the report, in 1899 and 1900, of the commission appointed by the French Chamber of deputies; the Brunswick Declaration of 1900; and the other important acts and expressions growing out of the so-called Frankfort Plan. It is a most remarkable ten-year record, and warrants the belief that we have just been passing through one of the greatest formative epochs in the history of secondary schools. In America it has been, not a time of crisis, as in the nations of Europe, but rather a time of unparalleled progress. In 1888-9 one third of 1 per cent. of our population was enrolled in our secondary schools; in 1888-9 nearly four fifths of 1 per cent. was so enrolled, and in eighteen states this proportion was more than 1 per cent. If the figures at hand are correct, this is by far the largest proportion of any great people to be

found pursuing studies of this grade, Prussia showing a little less than one half of 1 per cent. and France a trifle less than Prussia.

It is the public high schools that have done it. Their attendance increased, in the period named, nearly 214 per cent., while all other secondary schools gained less than 9 per cent. It is evident that the high school has come to be a highly significant factor in our American life; raising our standard of living; giving currency to higher ideas and ideals; sending great numbers of our young people on to the universities and so accentuating in our age the character of a university age; increasing the range of selection in all occupations calling for the intermediate and higher grades of intelligence; forcing the wider differentiation of our courses of instruction by the very immensity and variety of the demands for instruction which must be satisfied.

It becomes in an important sense the mission of our secondary schools to help our people of all social and industrial grades and classes to understand one another; for they help the schools of all kinds and grades to understand one another. Especially is this true of the public high school, which lays, as it were, its hand directly upon both the primary schools and the universities.

It is a great thing, this promoting of a good understanding between all classes of our citizens. There will be times of crisis when it will be a paramount concern in our national life. We can view with patience even the bungling work occasionally done by politically-minded school boards in dealing with our high schools, when we realize that in just this way our *demos* is working toward an understanding of an institution, which in many lands the *demos* neither tries nor cares to understand. Even through temporary mismanagement of our higher educational institutions our people are coming to understand one another. And through better management they are coming to a better understanding.

It takes wisdom and patience and poise and unbounded

good-will to discharge the responsibilities of an intermediary position such as is occupied by our secondary schools. But, if these graces shall be in you and abound, teachers and managers of such schools, you shall deserve well of your country; and, even though we be a democracy, we shall not be wholly ungrateful.

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